اِنَّ ۚ هٰذَا الْقُرْاٰنَ يَ ۡ ٰى لِلَّتِ ىۡ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِ ۡ نَ الَّذِ ۡ نَ يَعْمَلُ ۡ نَ الصّٰلِحٰتِ اَنَّ لَهُمۡ اَجْرًا كَبِ ۡ يرًا

Quran English Translation and Tafseer
Sayyid Abul Ala Mawdudi

Surah 25 Al-Furqan

سُ ۡ وْرَ ةُ الْ فُ ۡ رْقَانِ مَكِّيَّ ةٌ

بِ ۡ سْمِ اللّٰ هِ الرَّ حْ مٰنِ الرَّ حِ ۡ يْمِ

(In the name of Allah, the Merciful, the Compassionate)

تَبٰرَكَ الَّذِ ۡ ى نَزَّلَ الْ فُ ۡ رْقَانَ عَلٰى عَبْ دِهٖ لِيَكُ ۡ وْنَ لِلْعٰلَمِ ۡ يْنَ نَذِ ۡ يرًا ۙ﴿۱﴾

(25-1) Most blessed is He [1] Who sent down this Criterion [2,3] on His servant, to be a warner to all mankind; [4]

(1) The Arabic word tabaraka is very comprehensive, and cannot be understood fully and completely by “blessed”, not even by a sentence. However, its meanings may be grasped by keeping in view the remaining portion of (Verses 1-2). Here it has been used to convey the following meanings:

(1) He is the most Beneficent: that is why He has bestowed the great blessing of Al-Furqan by degrees on His servant so that he may admonish all mankind.

(2) He is the most Exalted and Great: for the Sovereignty of the heavens and the earth belongs to Him.

(3) He is the most Holy, Pure and Perfect: He is free from every tinge of shirk and has neither a partner in His Godhead, nor needs a son to succeed Him; for He is Ever- Lasting.

(4) He is the Highest and the Most Supreme in rank: the Kingdom and the Dominion wholly and solely belong to Him, and there is none who has any share in His Authority and Powers.

(5) He is the sole Creator of the universe and has created each and everything in it and predetermined its destiny. For further details, see (E.N. 14 of Al-Mominoon) and (E.N. 19 of Al-Furqan).

(2) Al-Furqan: The Criterion. The Quran has been called Al-Furqan because it is the Criterion for judging right and wrong virtue and vice, truth and falsehood.

(3) The word nazzala implies revelation of the Quran piecemeal by degrees. The wisdom of this introductory remark will be explained in the study of verse 32, where the objection of the disbelievers of Makkah as to why the Quran has not been sent down all at once, has been dealt with.

be Al-Furqan or the Prophet (peace be upon him) to whom it was revealed. In fact, both were the warners because they were both sent for one and the same purpose. The message of the Quran and Prophethood of Muhammad (peace be upon him) were not meant for any particular country but for the whole world; and not for their own time, but for all times to come. This has been stated at several places in the Quran. For instance: O Muhammad, say, O mankind, I am a Messenger to all of you from Allah (Surah Al-Araf, Ayat 158). And this Quran has been revealed to me so that I should thereby warn you all and to whom it may reach. (Surah Al Anam, Ayat 19). We have sent you only as a bearer of good news and as a warner to all mankind. (Surah Saba, Ayat 28). We have sent you as a mercy to all mankind. (Surah Al Anbiya, Ayat 107). The Prophet (peace be upon him) himself has stated this clearly in the Hadith. For instance, he said: I have been sent to all men, the red and the black. Before me a Prophet was sent only to his own people, but 1 have been sent to all mankind. (Bukhari, Muslim). I have been sent to all mankind, and I am the last of the Prophets. (Muslim).

ۨ الَّذِیۡ لَہٗ مُلۡکُ السَّمٰوٰتِ وَ الۡاَرۡضِ وَ لَمۡ یَتَّخِذۡ وَلَدًا وَّ لَمۡ یَکُنۡ لَّہٗ شَرِیۡکٌ فِی الۡمُلۡکِ وَ خَلَقَ کُلَّ شَیۡءٍ فَقَدَّرَہٗ تَقۡدِیۡرًا ۲

(25-2) He to Whom belongs the kingdom of the heavens and the earth; (5) Who has taken to Himself no son (6) nor has He taken any partner in His kingdom; (7) Who created everything and then determined its destiny. (8)

(5) “To Him belongs the Sovereignty of the heavens and the earth.” That is, He alone has an exclusive right to it, and no one else has any right to it nor any share in it.

(6) That is, He has neither any relation of direct parenthood to anyone, nor has He taken anyone as a son. Therefore, none else in the universe is entitled to worship. He is Unique and there can be no partner in His Godhead. Thus all those who associate with Him angels or jinns or saints as His offspring, are ignorant. Likewise, those who believe that someone is His son, are also ignorant. They have no true conception of the Greatness of Allah and consider Him to be weak and needy like human beings, who require someone to become their inheritor. It is sheer ignorance and folly. For further details, see (E.Ns 66 to 68 of Surah Younus).

(7) The Arabic word mulk means Sovereignty, Supreme Authority, and Kingship. Thus the sentence will mean: Allah is the Absolute Ruler of the whole universe and there is none other who

may have any right to authority; therefore He alone is God. For, whenever a man takes anything else as his lord, he does so under the presumption that his deity has the power to do good or bring harm and make or mar his fortune; nobody will like to worship a powerless deity. Now when it is recognized that none but Allah has the real power and authority in the universe, nobody will bow before anyone other than Him in worship, nor will sing anybody else's hymns, nor commit the folly of bowing in worship before anything else except his real God, or recognize any other as his ruler, because "To Allah belongs the Sovereignty of the heavens and the earth and to Him alone."

(8) There may be other translations of this also: He has ordained it in due proportion; or He has appointed an exact measure for everything. But no translation can convey its real meaning, which is: Allah has not only created everything in the universe but also determined its shape, size, potentialities, characteristics, term of existence, the limitations and extent of its development and all other things concerning it. Then, He has created the means and provisions to enable it to function properly in its own separate sphere.

This is one of the most comprehensive verses of the Quran with regard to the doctrine of Tauhid. According to traditions, the Prophet (peace be upon him) himself taught this verse to every child of his family as soon as it was able to speak and utter a few words. Thus, this verse is the best means of impressing the doctrine of Tauhid on our minds, and every Muslim should use it for educating his children as soon as they develop understanding.

وَ اتَّخَذُ وۡا مِ دُوۡنِ اٰلِ لَّا يَخۡلُقُ وَهُمۡ شَيۡـئًا وَّهُم يُخۡلَقُ وَلَا
يَمۡلِكُ لِاَ نۡفُسِهِمۡ ضَرًّا وَّ لَا نَ فۡعًا وَّ لَا يَمۡلِكُ مَوۡتًا وَّ لَا حَيٰوةً وَّ لَا نُشُوۡرًا ۝٣

(25-3) Yet people have taken, instead of Him, other deities; those that create nothing but are themselves created; (9) who do not have the power to hurt or benefit even themselves; who have no power over death, nor over life, nor over the resurrection of the dead. (10)

(9) The words are comprehensive and cover all the false gods whom the mushriks worship whether they are angels, jinns, Prophets, saints, the sun, the moon, the stars, trees, rivers, animals etc., which have been created by Allah, or those which have been created by man, as the idols of stone, wood, etc.

(10) That is, Allah has sent down Al-Furqan on His servant so that he may invite the people to the truth, which they have forsaken due to heedlessness and waywardness, and warn them of the evil consequences of their folly. The Furqan is being revealed piecemeal so that he may distinguish right from wrong and the genuine from the counterfeit.

وَ قَالَ الَّذِ ينَ كَفَرُو ٓا اِنۡ هٰذَاۤ اِلَّاۤ اِفۡكُ ا فۡتَرٰٮهُ وَ اَعَانَهٗ عَلَيۡهِ قَوۡمٌ اٰخَرُ وۡنَ ۚ فَقَدۡ جَآءُ وۡ ظُ لۡمًا وَّ زُ وۡرًا ۖ

(25-4) Those who disbelieve in the Message of the Prophet say: "This (Criterion) is nothing but a lie which he has forged with the help of others." Such have indeed resorted to a grievous wrong and sheer falsehood. (11)

(11) Another translation may be: a great injustice.

وَ قَالُوۡ ٓا اَسَاطِيۡرُ الۡاَوَّلِيۡنَ اكۡتَتَبَهَا فَهِىَ تُمۡلٰى عَلَيۡهِ بُكۡرَةً وَّ اَصِيۡلًا ۝

(25-5) They say: "These are merely fairy tales of the ancients which he has got inscribed and they are then recited to him morning and evening."

قُلۡ اَنۡزَلَهُ الَّذِىۡ يَعۡلَمُ السِّرَّ فِى السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ اِنَّهٗ كَانَ غَفُوۡرًا رَّحِيۡمًا ۝

(25-6) Say to them (O Muhammad): "It is He Who knows the secrets of the heavens and the earth (12) Who has sent down this Book. Indeed, He is Most Forgiving, Most Compassionate." (13)

(12) This is the same objection which the modern orientalists have raised against the Quran, but strange as it may seem, no contemporary of the Prophet (peace be upon him) ever raised such an objection against him. Nobody, for instance, ever said that Muhammad (peace be upon him) as a boy had met Buhairah, the monk, and had attained religious knowledge from him, nor did anybody claim that he had obtained all that information from the Christian monks and Jewish rabbis during the trade journeys in his youth. In fact, they knew that he had never traveled alone but in the caravans and if they said such a thing, it would be refuted by hundreds of their own people from the city.

Then, one could ask, if he had gained all that knowledge from Buhairah when he was about 12, and during trade journeys when he was 25, why did he keep it secret from the people till he

became 40? Whereas he did not leave his country even for a single day, but lived for years among his own people in the same city. That is why the people of Makkah dared not bring such an impudent and baseless charge against him. Their objections related to the time when he claimed to be a Prophet (peace be upon him) of Allah and not to the time preceding that claim. Their argument was like this: This man is illiterate and cannot obtain any knowledge through books. He has lived among us for forty years, but we have never heard from him anything that might have shown that he had any acquaintance with what he is preaching; therefore he must have had the help of other people who copied these things from the writings of the ancients for him: he learns these things from them and recites them as divine revelations: this is a fraud. So much so that according to some traditions, they named some of his helpers, who were the people of the Book, were illiterate and lived in Makkah. They were: (1) Addas, a freed slave of Huvaitib bin Abdul Uzza. (2) Yasar, a freed slave of Ala bin Al Hadrami. (3) Jabr, a freed slave of Amir bin Rabbiah.

Apparently this is a weighty argument. For there can be no greater proof of the fraud of Prophethood than to specify its source. But it looks strange that no argument has been put forward to refute this charge except a mere denial, as if to say: Your charge is an impudent lie: you are cruel and unjust to bring such a false charge against Our Messenger; for the Quran is the Word of Allah Who knows all the secrets in the heavens and the earth. Had their charge been based on facts, it would not have been rejected with contempt, for in that case the disbelievers would have demanded a detailed and clear answer. But they realized the strength of the arguments and did not make such a demand. Moreover, the fact that the weighty argument failed to produce any doubt in the minds of the new Muslims, was a clear proof that it was a lie.
The enigma is clearly explained if we keep in view the prevalent circumstances.

(1) The disbelievers of Makkah did not take any decisive steps to prove their charge, although they could, had there been any truth in their charge. For instance, they could have made raids on the houses of the alleged helpers and on the house of the Prophet (peace be upon him) himself and taken hold of the whole material which was being used in this fraud, and made it public to expose his Prophethood. And this was not difficult for them because they never hesitated to resort to anything to defeat him, including persecution, as they were not bound by any moral code.

(2) The alleged helpers were not strangers. As they lived in Makkah, everyone knew it well how learned they were. The disbelievers themselves knew that they could never have helped to produce a unique and sublime Book like the Quran which had the highest literary excellence and merit. That is why none of them challenged the answer to the charge. That is why even those people, who did not know them, considered this frivolous. Then if the alleged helpers were such geniuses, why did they not claim to be prophets themselves?

(3) Then, all the alleged helpers were freed slaves who were attached to their former masters even after their freedom according to the customs of Arabia; therefore they could not have become willing accomplices of the Prophet (peace be upon him) in this fraud of false prophethood because their former masters could have coerced them to expose it. The only reason for them to help the Prophet (peace be upon him) in his claim could have been some greed or interest which, under the circumstances, could not even be imagined. Thus, apparently there was no reason why they should have offended those whose protection and patronage they needed and enjoyed, and become accomplices in the fraud.

(4) Above all, all these alleged helpers embraced Islam. Could it be possible that those very persons, who had helped the Prophet (peace be upon him) to make his fraud successful, could have possibly become his devoted followers? Moreover, if, for the sake of argument, it be admitted that they helped him, why was not any of them raised to a prominent rank as a reward of his help? Why were not Addas and Yasar and Jabr exalted to the same status as were Abu Bakr and Umar and Abu Ubaidah? Another odd thing is that if the fraud of prophethood was being carried on with the help of the alleged helpers, how could it remain hidden from Zaid bin Harithah, Ali bin Abi Talib, Abu Bakr and other people, who were the Prophet's (peace be upon him) closest and most devoted companions? Thus the charge was not only frivolous and false, but it was also below the dignity of the Quran to give any answer to it. The charge has been cited merely to prove that those people had been so blinded by their opposition to the truth that they could say anything.

(13) "He is All Forgiving and All Merciful" is very meaningful here. It means that Allah is giving full respite to the enemies of the truth, for He is Forgiving and Merciful; otherwise He would have sent down a scourge to annihilate them because of the false charges they were bringing against the Messenger. It also contains an admonition, as if to say: O unjust people, if even now you give up your enmity

and obduracy and accept the truth, We shall forgive your previous misdeeds.

وَ قَالُوْا مَالِ هٰذَا الرَّسُوْلِ یَاْ كُلُ الطَّعَامَ وَ یَمْشِیْ فِی الْاَسْوَاقِ ؕ
لَوْ لَاۤ اُنْزِلَ اِلَیْهِ مَلَكٌ فَیَكُوْنَ مَعَهٗ نَذِیْرًا ۙ﴿۷﴾

(25-7) They say: "What sort of a Messenger is this: he eats food and walks about in the markets? (14) Why was an angel not sent down to him so that he may remain with the Messenger and warn those that do not believe in him? (15)

(14) That is, he cannot be a Messenger of Allah because he is a human being like us. Had Allah willed to send a Messenger, He would have sent an angel, and if at all a human being was to be sent, he should have been a king or a millionaire, who would have resided in a castle and been guarded by attendants. A Messenger could not be an ordinary person who has to move about in the market places like the common people, for it is obvious that such a human Messenger cannot attract the attention of the people. In other words, they thought that a Messenger was not meant to guide the people to the right path but to coerce them to obedience by show of worldly power and grandeur. For details, see (E.N. 26 of Surah Al-Mominoon).

(15) That is, if a human being was to be sent as a Messenger, an angel should have been appointed to accompany him to proclaim: If you do not believe in him, I will scourge you. But what kind of a Messenger is he, who has to suffer from abuse and persecution?

اَوْ یُلْقٰۤی اِلَیْهِ كَنْزٌ اَوْ تَكُوْنُ لَهٗ جَنَّةٌ یَّاْكُلُ مِنْهَا ؕ وَ قَالَ الظّٰلِمُوْنَ اِنْ
تَتَّبِعُوْنَ اِلَّا رَجُلًا مَّسْحُوْرًا ۘ﴿۸﴾

(25-8) Why was a treasure not bestowed upon him, or a garden whereof he might obtain his sustenance?" (16) The evil-doers say: "You are simply following a bewitched man." (17)

(16) That is, if nothing else, Allah should at least have made extraordinary arrangements for his livelihood. But this man has no treasure and no gardens; yet he claims to be a Messenger of the Lord of the universe.

(17) The disbelievers of Makkah made the false propaganda against the Prophet (peace be upon him) that he had been bewitched by some jinn or by the sorcery of an enemy or by the curse of some god or goddess for his insolence. But it is strange that they also admitted that he was a clever man who could make use of extracts from the ancient writings for the sake of his prophethood, could practice sorcery and was also a poet.

اُ نۡظُ كَ فَ ضَرَبُ ا لَكَ ا لۡاَمۡثَالَ فَضَلُّ ا فَلَا يَ تَطِ يۡ نَ سَبِيۡلًا ۹

(25-9) See what specious arguments they put forth before you: they are so strayed that they will not find their way to anything sound. (18)

(18) As these objections were frivolous and meaningless like others, the Quran has ignored them, saying: Your objections are irrelevant, unreasonable and void of sense. You bring no sound argument to prove your doctrine of shirk, or to refute the doctrine of Tauhid put forward by him, whereas the Messenger gives such proofs of the doctrine of Tauhid that you cannot refute them except by saying: He is bewitched. The same is true of the doctrine of the life-after-death and of the moral system of the Quran, which has produced men of high character. You cannot deny these things; you reject them, saying, He is a human being like us, etc.

تَبٰرَكَ الَّذِ ۡ اِ ۡ شَآءَ جَعَلَ لَكَ خَ ۡ يًرا مِّ ۡ ذٰلِكَ جَنّٰتٍ تَ ۡ جِ ۡ ي مِ ۡ تَحۡتِهَا لۡاَنۡهٰرُ وَ يَ ۡ جَ ۡ لَّكَ قُصُوۡرًا ۱۰

(25-10) Most blessed (19) is He Who, if He wills, can grant you even better than what they propose: Gardens beneath which rivers flow, and stately mansions.

(19) Here again the word tabaraka has been used and in the context it means: Allah has full control over everything and has unlimited powers: if he wills to favor somebody, He can do so as and when He wills without let or hindrance.

بَلۡ كَذَّبُوۡا بِالسَّاعَةِ وَ اَ ۡ تَدۡ نَا لِمَنۡ كَذَّبَ بِالسَّاعَةِ سَعِ ۡ رًا ۱۱

(25-11) Nay, the truth is that it is the Hour (20) to which they give the lie. (21) We have kept a Blazing Fire ready for him who denies the Hour.

(20) The word as-saat, meaning the time or the Hour, has been used in the Quran as a term for the promised Hour of Resurrection, when all human beings of all ages will be raised from the dead and gathered together before Allah Almighty to account for their beliefs and deeds, right or wrong, and rewarded or punished accordingly.

(21) That is, the objections they are raising are not due to the reason that they doubt the authenticity of the Quran on some rational ground, or that they do not believe in you for the reason that you eat food and walk about in the streets like the common people, or that they did not accept your message of truth only because you were not escorted by an angel, or were not given a treasure. But the real reason why they are putting forward all sorts of absurd arguments to reject your message is that they do not believe in the lifeafter- death, and this denial has made them free from all moral obligations. For when one denies the life-after death, there remains no need for him to consider and decide what is true or false, or what is right or wrong, etc. Their argument is like this: There is going to be no life after this one on the earth when we will be called to account for our deeds before God. Death will be the end of everything, and it will therefore make no difference whether one was a worshiper of God or a disbeliever or a mushrik or an atheist. When the ultimate end is to become one with the dust, there is no need of judging what is right and what is wrong except by the criterion of success and failure in this life. Those who deny the Hereafter also see that worldly success or failure does not entirely depend upon one's faith or conduct; nay, they very often see that the righteous and the wicked persons meet with the same end irrespective of their faith for which there is no ordained punishment or reward in this life; one righteous person may be living a life of hardship while another enjoying all the good things of life; one wicked person may be suffering for his misdeeds while the other enjoying a life of pleasure and plenty. As such, as far as the worldly consequences of adopting a particular moral attitude are concerned, the disbelievers in the Hereafter cannot be satisfied whether it is right or wrong. In view of this, those who deny the Hereafter, do not see any need to consider an invitation to faith and morality even if it is presented in a most forceful way.

اِذَا رَاَتۡهُمۡ مِّنۡ مَّكَانٍۢ بَعِيۡدٍ سَمِعُوۡا لَهَا تَغَيُّظًا وَّزَفِيۡرًا ﴿۱۲﴾

(25-12) When it sees (22) them from a place afar, they will hear its raging and roaring,

(22) "The Fire sees them" The words used in the text may be metaphorical, or they may mean that the Fire of Hell will be endowed with the faculties of seeing, thinking and judging.

وَاِذَاۤ اُلۡقُوۡا مِنۡهَا مَكَانًا ضَيِّقًا مُّقَرَّنِيۡنَ دَعَوۡا هُنَالِكَ ثُبُوۡرًا ﴿۱۳﴾

(25-13) and when they are flung, chained together, into a narrow place in it, they will fervently call there for annihilation.

لَا تَدۡعُوا الۡيَوۡمَ ثُبُوۡرًا وَّاحِدًا وَّادۡعُوۡا ثُبُوۡرًا كَثِيۡرًا ﴿۱۴﴾

(25-14) (They will then be told): "Do not call for a single annihilation, but for many an annihilation."

قُلۡ اَذٰلِكَ خَيۡرٌ اَمۡ جَنَّةُ الۡخُلۡدِ الَّتِىۡ وُعِدَ الۡمُتَّقُوۡنَ ؕ كَانَتۡ لَهُمۡ جَزَآءً وَّمَصِيۡرًا ﴿۱۵﴾

(25-15) Ask them: "Is this state better or the Garden of Eternity which the God-fearing have been promised?" It shall be their recompense and the end-point of their journey;

لَّهُم فِيهَا مَا يَشَآءُونَ خَٰلِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعۡدٗا مَّسۡـُٔولٗا ١٦

(25-16) the Garden wherein whatever they desire will be fulfilled. In it they shall abide for ever. This is a promise whose fulfilment Your Lord has made incumbent on Himself. (23)

(23) Literally: It is a promise whose fulfillment can be demanded (from Allah).

Here one may ask the question: How can the promise of the Garden and the threat of the Fire produce any effect on the attitude of a parson who denies resurrection and the existence of Paradise and Hell? In order to understand the wisdom of this method of admonition, one should keep in view that it is meant to appeal to the self-interest of an obdurate person, who does not otherwise listen to such arguments. This is, as if to say: Even if, for the sake of argument, there is no proof of the reality of the life-afterdeath, there is also no proof that such an event will not occur at all, and there is a possibility for both. In the latter case, the believer and the disbeliever both will be in one and the same position, but if there is life in the Hereafter, as the Prophet asserts, then the disbelievers will be doomed to utter ruin. Therefore, such an approach breaks the stubbornness of the disbelievers and proves to be highly effective when the entire scene of resurrection gathering of the people, their accountability and of Hell and Heaven is presented in a vivid manner as if the Prophet (peace be upon him) had himself seen it with his own eyes. For further explanation, see (Surah HaMim Sajdah, Ayat 52 and E. N. 69) thereof, and (Surah Al-Ahqaf, Ayat 10).

وَيَوۡمَ يَحۡشُرُهُمۡ وَمَا يَعۡبُدُوۡنَ مِنۡ دُوۡنِ اللّٰهِ فَيَقُوۡلُ ءَاَنۡتُمۡ اَضۡلَلۡتُمۡ عِبَادِىۡ هٰٓؤُلَآءِ اَمۡ هُمۡ ضَلُّوا السَّبِيۡلَ ﴿۱۷﴾

(25-17) On the Day when He will muster together all the unbelievers as well as the deities that they worship beside Allah, (24) and He will ask them: "Was it you who caused these servants of Mine to stray away, or did they themselves stray away from the Right Path?" (25)

(24) Here, deities do not mean idols but the angels, the prophets; the saints, the martyrs and the pious men, whom the mushriks of different communities have made their deities.

(25) Such dialogues between Allah and the gods of the disbelievers occur at several places in the Quran. For instance, in Surah Saba it has been stated: On the day when He will gather them all together, He will ask the angels, Did these people worship you? They will answer, Glory be to Thee! Thou art our Patron and not they: they in fact worshiped the jinns (that is, satans); most of these believed in them. (Verses 40-41). Similarly in Surah Al- Maidah, it is said: And when Allah will say, O Jesus, son of Mary, did you ever say to the people: Make me and my mother gods instead of Allah? He will answer, Glory be to Thee! It did not behoove me to say that which I had no right to say. I told them only that which Thou didst bid me: Worship Allah, Who is my Lord as well as your Lord. (Verses. 116, 117).

قَالُوۡا سُبۡحٰنَكَ مَا كَانَ يَنۡۢبَغِىۡ لَنَاۤ اَنۡ نَّتَّخِذَ مِنۡ دُوۡنِكَ مِنۡ اَوۡلِيَآءَ وَلٰكِنۡ مَّتَّعۡتَهُمۡ وَاٰبَآءَهُمۡ حَتّٰى نَسُوا الذِّكۡرَ وَكَانُوۡا قَوۡمًۢا بُوۡرًا ﴿۱۸﴾

(25-18) They will say: "Glory be to You! It did not behove us to take any other than You as our guardians, but You lavished the pleasures of life upon them and their forefathers until they forgot the Admonition and became doomed to destruction." (26)

(26) That is, they were mean people: You gave them all the provisions of life so that they may show gratitude to You, but they became ungrateful and ignored all the admonitions given by the Prophets.

فَقَدْ كَذَّبُوكُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَّلَا نَصْرًا وَمَنْ يَّظْلِمْ مِّنْكُمْ نُذِقْهُ عَذَابًا كَبِيْرًا ١٩

(25-19) Thus will those deities give the lie to all what you now say, (27) and you will not be able to avert your doom, nor obtain any succour. We shall cause whoever of you commits wrong (28) to taste an enormous chastisement.

(27) That is, on that day your religion, which you now believe, to be true, will prove to be false and even your gods, whom you yourselves have set up, will declare it to be a lie; for none of them ever asked you to make them your deities and worship them as such. Consequently, instead of interceding on your behalf; they will bear witness against you.

(28) They will be guilty of iniquity. They will be unjust to the reality and the truth and guilty of disbelief and shirk. The context shows that those who reject the Prophet (peace be upon him) and set up other deities instead of Allah and deny life in the Hereafter, are guilty of zulm (iniquity).

وَمَآ اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِيْنَ اِلَّآ اِنَّهُمْ لَيَاْكُلُوْنَ الطَّعَامَ وَيَمْشُوْنَ فِى الْاَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ۗ اَتَصْبِرُوْنَ ۗ وَكَانَ رَبُّكَ بَصِيْرًا ٢٠

(25-20) (O Muhammad), We never sent any Messengers before you but they ate food and walked about in the markets. (29) We made some of you a means to test each by the other (30) to see whether you remain patient. (31) Your Lord is All-Seeing. (32)

(29) This is an answer to the objection of the disbelievers of Makkah that Muhammad (peace be upon him) could not be a Messenger of Allah because he ate food and moved about in the streets. They have been told that all the Messengers of Allah who came before Muhammad, like Noah, Abraham, Ishmael, Moses and many others (peace be upon them all) whom they knew and acknowledged as Prophets and Messengers of Allah also ate food and walked about in the streets. Nay, even Prophet Jesus (peace

be upon him), son of Mary, himself, whom the Christians had made the son of God (and whose image had also been placed in the Kabah by the disbelievers of Makkah) ate food and walked about in the streets like a common man even according to the Gospels themselves.

(30) It is obvious that the Messenger and the believers were a test for the disbelievers as to whether they would believe even after hearing the divine message and seeing their pure character. On the other hand, the disbelievers were a test for the Messenger and his followers in the sense that they were a means of proving and trying their true faith by their persecution. For it is this test alone which helps to discriminate the true believers from the hypocrites. That is why, at first, only the poor and the helpless but sincere people embraced Islam. Had there been no persecution and hardships but prosperity, wealth and grandeur, the worshipers of the world and the selfish people would have been the first to embrace Islam.

(31) That is, now when you have understood the wisdom of the test by persecution, it is hoped that you will endure all kinds of hardships without complaint, and willingly undergo the persecutions that are inevitable.

(32) It probably means two things: First, the way your Lord is conducting your affairs, is according to His will and nothing that happens is without His knowledge. Second: He is fully aware of your sincerity and righteousness in serving His cause under all kinds of hardships. You should therefore rest assured that you will have your full reward. He also sees the persecution and iniquity of the disbelievers; therefore they will not escape the consequences of their wickedness.

وَ قَالَ الَّذِ نَ لَا يَ رْ جُ نَ لِقَآءَنَا لَوْ لَآ اُ نْزِ لَ عَلَيْ نَا الْمَلٰٓئِكَةُ اَوْ نَرٰى رَبَّنَا ؕ لَقَدِ اسْ تَكْ بَرُوْ ا فِيْ اَ نْفُسِ هِمْ وَ عَتَوْ عُتُوًّا كَبِيْرًا ۲۱

(25-21) Those who do not look forward to meet Us say: (33) "Why should angels not be sent to us, or why do we ourselves

not observe our Lord?" (34) Surely they are too proud of themselves (35) and have gone beyond all limits in their rebellion.

(33) That is, if Allah had really intended to convey His message to us, He would not have chosen a prophet and sent an angel only to him, but to each one of us individually with the guidance, or He should have sent a deputation of angels to appear before the people with the message. The same objection has been stated in Surah Al-Anaam thus: When a revelation comes before them, they say: We will not believe in it unless we are given the like of what has been given to the Messengers of Allah. Allah knows best whom to entrust with His mission and how it should be enforced. (Verse 124).

(34) That is, Allah Himself should appear before us and make the appeal.

(35) Another translation could be: They have formed a very high opinion of their own selves.

يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرٰى يَوْمَئِذٍ لِّلْمُجْرِمِيْنَ وَيَقُوْلُوْنَ حِجْرًا مَّحْجُوْرًا ﴿٢٢﴾

(25-22) On that Day - the Day when they will behold angels - there will be no good news for those immersed in evil, (36) and they will cry out: "We seek refuge (in Allah)."

(36) This very theme has been expressed in much greater detail in (Al-Anam, Ayat 8); (Surah Al-Hijr, Ayats 7-8 and 51-64); and in (Surah Bani Israil, Ayats 90-95).

وَقَدِمْنَآ اِلٰى مَا عَمِلُوْا مِنْ عَمَلٍ فَجَعَلْنٰهُ هَبَآءً مَّنْثُوْرًا ﴿٢٣﴾

(25-23) And We shall turn to their deeds and shall reduce them to scattered dust. (37)

(37) For explanation, see (Surah Ibrahim, Ayat 18 and E.Ns 25, 26) thereof.

طَ حٰبُ لجَنَّةِ يَوَ مَئِذٍ خَيۡرٌ مُّ سۡتَقَرًّا وَّسَنُ مَقِلًا ﴿٢٤﴾

(25-24) On that Day it is the inmates of Paradise that will be graced with a better abode and a fairer resting place. (38)

(38) In contrast to the miserable plight of the disbelievers on the Day of Resurrection, the believers will be protected from the hardships of that Day. They will be treated with honor and will have a blissful place for midday rest. According to a tradition, the Prophet (peace be upon him) said: I declare on oath by Allah, in Whose hand is my life, that the long, horrible Day of Resurrection will be made very short and light for a believer, as short and light as the time taken in offering an obligatory Prayer. (Musnad Ahmad).

وَ يَ ٰو ۡمَ تَشَقَّقُ السَّمَآءُ بِالۡغَمَامِ وَ نُزِّلَ الۡمَلٰٓئِكَةُ تَنۡزِيۡلًا ﴿۲۵﴾

(25-25) On that Day the sky shall be rent asunder by a cloud and a whole cavalcade of angels will be made to descend.

اَلۡمُلۡكُ يَوۡمَئِذِ ۣ الۡحَقُّ لِلرَّحۡمٰنِ ؕ وَ كَانَ يَوۡمًا عَلَى الۡكٰفِرِيۡنَ عَسِيۡرًا ﴿۲۶﴾

(25-26) On that Day the true kingdom will belong only to the Merciful Lord. (39) That will be a hard day for those that deny the Truth;

(39) That is, on that Day all other kingdoms, which deluded man in the world, will come to an end, and there will be only the Kingdom of Allah, Who is the real Sovereign of the universe. In (Surah Momin, Ayat 16), the same thing has been stated thus: On that Day when all the people will stand exposed, and nothing of them will be hidden from Allah, it will be asked: Whose is the Sovereignty today? The response from every side will be: Of Allah, the Almighty. According to a tradition, the Prophet (peace be upon him) said: Allah will take the heavens in one hand and the earth in the other, and will declare: I am the Sovereign: I am the Ruler. Where are the other rulers of the earth? Where are those tyrants? Where are the arrogant people? (Musnad Ahmad, Bukhari, Muslim, and Abu Daud, with slight variations).

وَ يَوۡمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيۡهِ يَقُوۡلُ يٰلَيۡتَنِى اتَّخَذۡتُ مَعَ الرَّسُوۡلِ سَبِيۡلًا ﴿۲۷﴾

(25-27) a Day when the wrong-doer will bite his hands, saying: "Would that I had stood by the Messenger!

يٰوَيۡلَتٰى لَيۡتَنِىۡ لَمۡ اَتَّخِذۡ فُلَانًا خَلِيۡلًا ﴿۲۸﴾

(25-28) Woe is me! Would that I had not taken such a one for a friend!

لَقَدۡ اَضَلَّنِىۡ عَنِ الذِّكۡرِ بَعۡدَ اِذۡ جَآءَنِىۡ ؕ وَ كَانَ الشَّيۡطٰنُ لِلۡاِنۡسَانِ خَذُوۡلًا ﴿۲۹﴾

(25-29) He led me astray from the Admonition that had come to me. Satan proved to be a great betrayer of man." (40)

(40) Satan has proved very treacherous to man. It may also be a part of the disbelievers' lament, or it may be a remark by Allah, in which case the meaning will be: And Satan is indeed the one who always deceives man.

وَ قَالَ الرَّسُوۡلُ یٰرَبِّ اِنَّ قَوۡمِی اتَّخَذُوۡا ہٰذَا الۡقُرۡاٰنَ مَہۡجُوۡرًا ﴿۳۰﴾

(25-30) And the Messenger will say: "My Lord! My own people had made this Qur'an an object of laughter." (41)

(41) The Arabic word mahjur is capable of several meanings. As such, the sentence may mean: these people did not regard the Quran as worthy of their consideration: they neither accepted it nor followed it. Or they considered it to be nonsense or the delirium of insanity. Or they made it the target of their ridicule and mockery.

وَ كَذٰلِكَ جَعَلۡنَا لِكُلِّ نَبِیٍّ عَدُوًّا مِّنَ الۡ مُجۡرِمِیۡنَ ؕ وَ کَفٰی بِرَبِّکَ هَادِیًا وَّ نَصِیۡرًا ﴿۳۱﴾

(25-31) (O Muhammad), thus did We make for every Prophet enemies (42) from among those immersed in evil. Your Lord suffices you as a Guide and a Helper. (43)

(42) That is, it is not a new thing that the disbelievers have become your enemies, for it has always been so with all the former Prophets and Messengers. See also (Surah Al- Anam, Ayats 112-113). This is inevitable because it is Our Law that the criminals will always oppose the truth. You should, therefore, pursue your mission with full confidence and determination without expecting any immediate results.

(43) Guidance does not only imply bestowing of the knowledge of the truth, but it also means giving the right guidance at the right time to guide the Islamic movement on the right lines and to defeat the strategy and scheme of the enemies of Islam. Help means all kinds of moral, spiritual and material help to the followers of the truth in their conflict against falsehood. Thus, Allah is All Sufficient for the righteous people and they need no other support provided they have full faith in Allah and fight falsehood with all their energies and strength.

This meant to encourage the Prophet (peace be upon him), otherwise the previous assertion would have been very discouraging without this. It meant to say: Even if the unbelievers have become your enemies, you should continue your mission, for We shall guide you in every stage and situation and help you against them. We shall defeat all the schemes of your enemies and help you in every way in your conflict with falsehood. We shall provide you with material means also, but you should trust in Us and exert your utmost against falsehood.

وَ قَالَ الَّذِیۡنَ کَفَرُوۡا لَوۡ لَا نُزِّلَ عَلَیۡهِ الۡ قُرۡاٰنُ جُمۡلَةً وَّاحِدَةً ۚ کَذٰلِکَ لِنُثَبِّتَ بِهٖ فُؤَادَکَ وَ رَتَّلۡنٰهُ تَرۡتِیۡلًا ﴿۳۲﴾

(25-32) Those who disbelieve say: "Why was the Qur'an not revealed to him all at once?" (44) It was revealed thus that We may fully impress it on your mind; (45) (and for the same end) We have revealed it gradually (according to a scheme) in fragments.

(44) As the disbelievers of Makkah considered this objection to be very strong, they repeated it over and over again. The Quran also has cited it with its answer at several places. For instance, see (E.Ns 101-106 of Surah An-Naml) and (E.N. 119 of Surah Bani Israil). Their question implied: Had the Quran been really the Word of Allah, it would have been sent as a complete book all at once; for Allah has the knowledge of everything and every human affair. Thus it is obvious that nothing is being sent down from above; but this man himself fabricates all its themes or gets these from other people or other books.

(45) So that by it We may strengthen your heart and imbue it with courage. The words are comprehensive. This concise sentence contains the following explanation why the Quran was revealed piecemeal by degrees:

(1) So that the Prophet (peace be upon him) may commit it to memory perfectly and recite it to his people, who are illiterate, rather than present it in a written form.

(2) So that its teachings and messages may be impressed deeply on the minds.

(3) So that the way of life it teaches, may be followed with complete conviction, which would not be possible if all the commandments and the whole system of life had been sent down all at once.

(4) So that the hearts of the Prophet and his followers may be imbued with courage during the conflict between the truth and falsehood. This required that the divine guidance and messages of encouragement should be revealed as and when needed according to the practical situation. Obviously, this could not have been possible if these had been sent down all at once. This also showed that Allah had not left His Messenger alone amidst persecution to counter all sorts of resistance and opposition after appointing him to the mission, but He Himself

was watching the struggle with concern and guiding His Prophet through every difficulty by direct communion in every critical situation.

وَ لَا یَ اْتُوْنَکَ بِمَثَلٍ اِلَّا جِ ئْنٰکَ بِا لْحَقِّ وَ اَ حْسَنَ تَ فْسِ یْرًا ﴿۳۳﴾

(25-33) (This was also done so that) whenever they put any strange question to you, We sent its right answer and explained the matter in the best manner. (46)

(46) This is yet another point of wisdom of sending down the Quran by degrees. Allah did not intend to produce a book on guidance and spread its teachings through the agency of His Prophet (peace be upon him). Had it been so the disbelievers would have been justified in their objection as to why the Quran had not been sent down as a complete book all at once. The real object of the revelation of the Quran was that Allah intended to start a movement of faith, piety and righteousness to combat disbelief, ignorance and sin, and He had raised a Prophet to lead and guide the movement. Then, on the one hand, Allah had taken it upon Himself to send necessary instructions and guidance to the leader and his followers as and when needed, and on the other, He had also taken the responsibility to answer the objections and remove the doubts of opponents and give the right interpretation of things which they misunderstood. Thus the Quran was the collection of the different discourses that were being revealed by Allah; it was not merely meant to be a code of laws or of moral principles, but a Book, which was being sent down piecemeal to guide the movement in all its stages to suit its requirements on different occasions.

اَلَّذِ یْنَ یُحْ شَرُوْنَ عَلٰی وُجُ وْ هِ هِمْ اِلٰی جَ هَنَّمَ اُولٰٓئِکَ شَرٌّ مَّکَانًا وَّ اَضَلُّ سَبِیْلًا ﴿۳۴﴾

(25-34) Those who shall be mustered in the Hell upon their faces, their stand is the worst and their way most erroneous. (47)

(47) That is, they will be driven towards Hell upon their faces because of their perversion and their perverted thinking.

وَ لَقَدۡ اٰتَیۡنَا مُوۡسَی الۡکِتٰبَ وَ جَعَلۡنَا مَعَہٗۤ اَخَاہُ ہٰرُوۡنَ وَزِیۡرًا ۚ﴿۳۵﴾

(25-35) Verily We granted Moses the Book (48) and appointed his brother Aaron with him as his helper

(48) Here by the Scripture is not meant the Torah, which was given to Prophet Moses after the exodus from Egypt, but it implies that divine guidance which was given to him after his appointment as a Prophet up to the Exodus. It included the orations delivered by him in the court of Pharaoh and also the instructions given to him during his conflict with Pharaoh as mentioned in the Quran here and there. Most probably, these things were not included in the Torah; the Torah began with the Ten Commandments which were given to Moses engraved on stone tablets on Mount Sinai after the exodus.

فَقُلْنَا اذْهَبَآ اِلَى الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ؕ فَدَمَّرْنٰهُمْ تَدْمِيْرًا ؕ ﴿۳۶﴾

(25-36) and said to him: "Go the two of you to the people who have given the lie to Our Signs." (49) Thereafter We utterly destroyed them.

(49) The divine teachings which had reached them through Prophets Jacob and Joseph, and which had been preached to them by the righteous people of Israel for centuries.

وَقَوْمَ نُوْحٍ لَّمَّا كَذَّبُوا الرُّسُلَ اَغْرَقْنٰهُمْ وَجَعَلْنٰهُمْ لِلنَّاسِ اٰيَةً ؕ وَاَعْتَدْنَا لِلظّٰلِمِيْنَ عَذَابًا اَلِيْمًا ۚ ﴿۳۷﴾

(25-37) (The same happened with) the people of Noah: when they gave the lie to the Messengers (50) We drowned them and made of them a Sign of warning for all mankind. We have kept ready a painful chastisement for the wrong-doers (51).

(50) They did not charge only Prophet Noah (peace be upon him) with imposture because he was a man, but, in fact, charged all the Prophets with imposture because they were all human beings.

(51) That is, a painful chastisement in the Hereafter.

وَّعَادًا وَّثَمُوْدَا وَاَصْحٰبَ الرَّسِّ وَقُرُوْنًا بَيْنَ ذٰلِكَ كَثِيْرًا ﴿۳۸﴾

(25-38) And in like manner were the 'Ad and the Thamud destroyed and the people of al-Rass (52) and many a nation in the centuries in between.

(52) There is no definite knowledge about the people of the Raas. Different commentators have said different things about them, but nothing is convincing. The only thing that may be said about them is that they were a people who had killed their Prophet by throwing him into or hanging him down a Rass (an old or dry well).

وَ كُلًّا ضَرَبۡنَا لَهُ الۡاَمۡثَالَ ۫ وَ كُلًّا تَبَّرۡنَا تَتۡبِيۡرًا ﴿۳۹﴾

(25-39) We warned each (of them) by examples (of the nations so destroyed in the past), and We totally annihilated each of them.

وَ لَقَدۡ اَتَوۡا عَلَى الۡقَرۡيَةِ الَّتِىۡۤ اُمۡطِرَتۡ مَطَرَ السَّوۡءِ ؕ اَفَلَمۡ يَكُوۡنُوۡا يَرَوۡنَهَا ۚ بَلۡ كَانُوۡا لَا يَرۡجُوۡنَ نُشُوۡرًا ﴿۴۰﴾

(25-40) They have surely passed by the town which was rained upon by an evil rain. (53) Have they not seen it? Nay; but they do not believe in being raised up after death. (54)

(53) The habitation referred to was that of the people of Prophet Lot (peace be upon him), which was destroyed by a rain of stones. The people of Hijaz while traveling to Palestine and Syria, passed by its ruins and heard the horrible tales of its destruction.

(54) As the disbelievers did not believe in the Hereafter, they looked at these ancient ruins as mere spectators and did not take any warning from them. Incidentally, this is the difference between the observation of a disbeliever and of a believer in the Hereafter. The former looks at such things as a mere spectator or at the most as an archaeologist whereas the latter learns moral lessons from the same and obtains an insight into the realities beyond this worldly life.

وَ اِذَا رَاَوۡكَ اِنۡ يَّتَّخِذُوۡنَكَ اِلَّا هُزُوًا ؕ اَهٰذَا الَّذِىۡ بَعَثَ اللّٰهُ رَسُوۡلًا ﴿۴۱﴾

(25-41) Whenever they see you they take you for nothing else but an object of jest, saying: "Is this whom Allah has sent as a Messenger?

اِنۡ كَادَ لَيُضِلُّنَا عَنۡ اٰلِهَتِنَا لَوۡلَاۤ اَنۡ صَبَرۡنَا عَلَيۡهَا ؕ وَ سَوۡفَ يَعۡلَمُوۡنَ حِيۡنَ يَرَوۡنَ الۡعَذَابَ مَنۡ اَضَلُّ سَبِيۡلًا ﴿۴۲﴾

(25-42) Had we not firmly persevered in our devotion to them (55) (he had almost) led us astray from our gods." But soon,

when they see the chastisement, they will come to know who had strayed too far from the Right Way.

(55) Obviously there is a contradiction between the question posed by the disbelievers and the assertion made by them about their deities. The question was meant to bring the Prophet (peace be upon him) into contempt, as if to say: You are making a claim that is far above your low position. On the other hand, their assertion shows that they indirectly admitted the force of the arguments and the high character of the Prophet (peace be upon him) and were even afraid of the effectiveness and success of his message, because, according to them, it was going to turn them away from their false gods.

اَرَءَيۡتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ ؕ اَفَاَنۡتَ تَكُوۡنُ عَلَيۡهِ وَكِيۡلًا ﴿۴۳﴾

(25-43) Have you ever considered the case of him who has taken his carnal desire for his god? (56) Can you take responsibility for guiding him to the Right Way?

(56) “The person who makes his desire as his god” is the one who becomes the slave of his lusts and desires. As he serves his lust like the one who warships his deity. He becomes as much guilty of shirk as the one who worships an idol. According to a tradition, related by Abu Hurairah, the Prophet (peace be upon him) said: Of all the false gods being worshipped and served instead of Allah, the worst in the sight of Allah is one’s own lust. (Tabarani). For further explanation, see (E.N. 50 of Surah Al-Kahf).

The man who keeps his desires under control, and uses his common sense to make decisions, can be expected to come to the right path by making an appeal to his reason even though he might have been involved in shirk or disbelief. For if he decides to follow the right way, he will remain firm and steadfast on it. On the other hand, the man who is the slave of his own lust, is like a ship without an anchor, who wanders about on any path where his lust leads him to. He is least bothered about the distinction between the right and the wrong, the true and the false, and has no desire to choose one against the other. And, if at all, such a

person is persuaded to accept the message of guidance, no one can take the responsibility that he will observe any moral laws.

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾

(25-4) Do you think that most of them hear or understand? For they are merely like cattle; nay, even worse than them. (57)

(57) They are only like the cattle because they follow their lusts blindly. Just as the sheep and cattle do not know where their driver is taking them, to the meadow or to the slaughter house, so are these people also following their leaders blindly without knowing or judging where they are being led, to success or to destruction. The only difference between the two is that the cattle have no intelligence and will not be accountable as to the place where they are being taken by the driver. But it is a pity that human beings who are endowed with reason, should behave like cattle; therefore their condition is worse than that of cattle.

Incidentally it should be noted that this passage (Verses 43, 44) is not meant to dissuade the Prophet (peace be upon him) from conveying the message to such people, but it is an indirect warning to the disbelievers of the consequences if they continued to behave like cattle .

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ۖ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾

(25-45) Have you not seen how your Lord spreads the shade? If He will, He could have made it stationary; instead, We have made the sun its pilot. (58)

(58) The word dalil has been used in the sense of the pilot, who is a person trained to take ships safely in or out of a harbor, or along a waterway. The sun has been made the pilot of the shadow because the lengthening out of the shadow and its being rolled up depends on the rising, declining and setting of the sun.

ثُمَّ قَبَضۡنٰهُ اِلَيۡنَا قَبۡضًا يَّسِيۡرًا ۝٤٦

(25-46) So (as the sun rises), We gradually roll up that shade unto Us. (59)

(59) We annihilate it or cause it to disappear, for everything which is annihilated returns to Allah, because everything comes from Him and returns to Him.

The Quran has used the phenomenon of the shadow caused by the sun for two purposes. (if it is taken literally, it is meant to warn the disbelievers that they should learn a lesson from this and should not behave like cattle, as if to say: If you had considered the benefits of the shadow in regard to your everyday experience, you would have accepted without any hesitation the doctrine of Tauhid. Had the shadow been constant, there would have been no life on earth, for life depends on the light and heat of the sun. On the other hand, if there had been no shadow at all, the constant heat and light of the sun would have made life impossible. Besides this, if there had been sudden changes in the sun and the shadow, they would not have been able to endure it for long; therefore you should reflect on this phenomenon and understand it well that it has been so ordained by the All-Wise and the All-Powerful Creator so that it always increases or decreases gradually in accordance with fixed natural laws. Thus it is obvious that it could not have come into existence by itself nor produced by blind mechanisms nor functioned so regularly and continuously under many independent gods.

But if it is taken in the metaphorical sense, there is between the lines a subtle suggestion, and it is this: Just as the shadow does not remain in one and the same state, likewise the shadow of disbelief and shirk, which appears to have spread far and wide, will begin to shorten as the sun of guidance gradually rises; but it requires patience, for Allah never brings about sudden changes.

وَ ۟وَ الَّذِۡ جَعَلَ لَكُمُ الَّ لَ لِبَاسًا وَّ النَّوۡمَ سُبَاتًا وَّ جَعَلَ النَّ ارَ نُشُرًا ﴿۴۷﴾

(25-47) It is Allah Who has made night a garment for you, (60) and sleep the repose (of death), and has made day the time of rising to life. (61)

(60) The night is a garment in the sense that it covers and hides things.

(61) This verse has three objects:

(1) It provides a proof of Tauhid.

(2) It furnishes a proof of the possibility of life-after-death from everyday human experience.

(3) It bears the good news that the night of ignorance has come to an end and now the bright day of knowledge and guidance has dawned. It is therefore inevitable that those who were sleeping in ignorance, will sooner or later wake up, but those who have slept the sleep of death, will not wake up and will themselves be deprived of life, while the business of the day will go on thriving even without them.

وَ ُ وَ الَّذِۡ ۡرَسَلَ الرِّيٰحَ بُشۡرًا ۢ يَ ۡنَ يَدَ ۡ رَحۡمَتِ ۡ وَ َ ۡلۡنَا مِنَ السَّمَآءِ مَآءً طَهُوۡرًا ﴿۴۸﴾

(25-48) And He it is Who sends forth the winds as glad tidings, heralding His Mercy. Then We send down pure water (62) from the sky

(62) That is, such water as is pure and free from all sorts of impurities, germs and poison, which cleanses and washes away filth and becomes a source of life for men, beasts as well as all kinds of plant life.

لِّنُحۡيِۦَ بِهٖ بَلۡدَةً مَّيۡتًا وَّ نُسۡقِيَهٗ مِمَّا خَلَقۡنَاۤ اَنۡعَامًا وَّ اَنَاسِيَّ كَثِيۡرًا ﴿۴۹﴾

(25-49) that We may revive through it a dead land and give it for drink to many cattle and human beings from among Our creation. (63)

(63) This verse also gives proofs of the doctrine of Tauhid and the Hereafter. Besides, it contains a subtle suggestion that the period of the drought of ignorance has been replaced through Allah's mercy by the blessed rain of Prophethood, which is showering the life giving knowledge of revelation from which many servants of Allah will certainly benefit, if not all.

وَلَقَدْ صَرَّفْنٰهُ بَيْنَهُمْ لِيَذَّكَّرُوْا فَاَبٰٓى اَكْثَرُ النَّاسِ اِلَّا كُفُوْرًا ﴿٥٠﴾

(25-50) We present this wondrous phenomenon to them over and over again (64) that they may learn a lesson from it. But most people simply decline everything except disbelief and ingratitude. (65)

(64) "We have repeated it among them" may have three meanings:

(1) We have cited the phenomenon of rainfall over and over again in the Quran in order to make plain to them the reality.

(2) We are time and again showing them the wonderful phenomenon of the heat and drought, seasonal winds and clouds, rainfall and its life producing effects.

(3) We go on changing the system of the distribution of rainfall throughout the world year after year, so that the same place does not receive the same amount of rainfall every time. Sometimes a place is left completely dry, another has more or less of rainfall than usual, while some other is flooded with rain water. They see all these different phenomena with their countless different results in their daily life.

(65) The verse means to impress that the wonderful system of rainfall is by itself a proof of the existence of Allah, of One Lord of the universe, and of His attributes. Its wonderful distribution during the year and over different parts of the earth is a clear

proof that there is an All-Wise Designer. But the obdurate disbelievers do not learn any lesson from it, and persist in their ingratitude, though this has been cited in the Quran repeatedly for this purpose.

It is also a proof of the life-after-death, for the disbelievers themselves see that rainfall brings to life dead land year after year. This clearly shows that Allah has the power to bring the dead back to life, but the disbelievers do not learn any lesson from it and persist in their irresponsible ways.
If verse 48 is taken in the metaphorical sense, the pure water of rain will mean the blessings of Prophethood. Human history shows that whenever this blessing has been sent down, ignorance has been replaced by knowledge, injustice by justice and wickedness by righteousness. The coming of Prophets has always proved to be the harbinger of a moral revolution. But only those who accepted their guidance benefited from it. This is the lesson of history, yet the disbelievers reject it because of their ingratitude.

وَ لَ وۡ شِئۡنَا لَبَعَثۡنَا فِیۡ كُلِّ قَرۡیَةٍ نَّذِیۡرًا ﴿۵۱﴾

(25-51) Had We so willed, We would have raised up in every town a warner. (66)

(66) That is, if We had willed, We could have sent a separate Prophet to every habitation but We did not do so, because like the sun, Our Last Prophet suffices to enlighten the entire world.

فَلَا تُطِعِ الۡكٰفِرِیۡنَ وَ جَاهِدۡهُمۡ بِهٖ جِهَادًا كَبِیۡرًا ﴿۵۲﴾

(25-52) So, (O Prophet), do not follow the unbelievers but engage in a mighty striving against them with this Qur'an. (67)

(67) The Arabic words jihad-i-kabir imply three meanings:

(1) To exert utmost for the cause of Islam.
(2) To dedicate all the resources to this cause.
(3) To fight against the enemies of Islam on all possible fronts with all the resources in order to raise high the

“Word of Allah”. This will include jihad with the tongue, the pen, wealth, life and every other available weapon.

وَ هُوَ الَّذِیۡ مَرَجَ الۡبَحۡرَیۡنِ هٰذَا عَذۡبٌ فُرَاتٌ وَّ هٰذَا مِلۡحٌ اُجَاجٌ ۚ وَ جَعَلَ بَیۡنَهُمَا بَرۡزَخًا وَّ حِجۡرًا مَّحۡجُوۡرًا ﴿۵۳﴾

(25-53) And He it is Who has joined the two seas: one sweet and palatable and the other saltish and bitter; and He has set a barrier and an insurmountable obstruction between the two that keeps them apart. (68)

(68) This phenomenon has been perceived in many places in the sea and on the land that sweet water and bitter water has existed side by side. Turkish Admiral Syedi Ali Rais, in his book Mirat-al-Mamalik, written in the 16th century, has mentioned a place in the Persian Gulf, where springs of sweet waver exist under the bitter waters of the sea, where he could get drinking water for his fleet. The American Oil company at first obtained water from the same springs in the Persian Gulf, before they dug up wells near Dhahran for the supply of the drinking water. Near Bahrain also there exist springs of sweet water at the sea bed from which people have been taking water until quite recently. Besides this apparent meaning which gives a rational proof of Allah’s being the One and the only Lord of the universe, the verse contains a subtle suggestion as well: When Allah wills, He can raise up a righteous community from among a large wicked society just as He can cause springs of palatable and sweet water to gush out from under the salty waters of the sea.

وَ هُوَ الَّذِیۡ خَلَقَ مِنَ الۡمَآءِ بَشَرًا فَجَعَلَهٗ نَسَبًا وَّ صِهۡرًا ؕ وَ کَانَ رَبُّکَ قَدِیۡرًا ﴿۵۴﴾

(25-54) And He it is Who has created man from water and then produced from him two sorts of kindred: by descent and by marriage. Your Lord is All-Powerful.

(69) Here the miracle of the birth of man from a mere sperm drop and the procreation of his offspring from man and woman have been cited as a proof of Tauhid. Though both man and

woman belong to the same genus, they are two species, having important common human characteristics but different physical structures and psychological traits. It is a proof of Tauhid that the All- Powerful Allah has used this difference for making the two as complements and not antagonists. It is also the design of the All-Powerful Creator that He is creating sons and daughters in the world in due proportion Then the sons marry and create blood relationships, and the daughters are married and become means of forming new relationships. This process goes on widening to produce families, tribes and nations belonging to the same race and bound by the same civilization.

The verse has also a subtle suggestion: The entire life is being run on the principle of difference. For example, the difference between the night and the day, the summer and the winter, etc. Therefore, O Muslims, you should patiently endure the differences you are having with your opponents for these are certain to produce good results.

وَيَعۡبُدُوۡنَ مِنۡ دُوۡنِ اللّٰهِ مَا لَا يَنۡفَعُهُمۡ وَ لَا يَضُرُّهُمۡ ؕ وَ كَانَ الۡكَافِرُ عَلٰى رَبِّهٖ ظَهِيۡرًا ۝۵۵

(25-55) And yet people worship deities other than Allah that can neither benefit them nor hurt them. Besides, the unbeliever is ever prone to come to the support of everyone who rebels against his Lord.(70)

(70) This is a characteristic of the typical disbeliever. He is a helper and defender of all those who are rebels against Allah and an enemy of all those who may he striving to raise Allah's Word and enforce His Law in the world. He is associated directly or indirectly with all the works of Allah's disobedience and opposes and resists in one way or the other every effort that is made to bring people to the path of Allah's obedience and service.

وَ مَاۤ اَرۡسَلۡنٰكَ اِلَّا مُبَشِّرًا وَّ نَذِيۡرًا ۝۵۶

(25-56) We have not sent you, (O Muhammad), except as a bearer of good tidings and a warner. (71)

(71) This (verse 56) was meant to comfort the Prophet (peace be upon him) and to warn the disbelievers who opposed him and obstructed his work, as if to say: Your duty is only to convey the message of good news to the people and to warn them of the consequences of disbelief. You are not responsible as to whether they accept your message or reject it, or to reward the believers and punish the disbelievers.

Such words occur in the Quran at other places also and are obviously directed to the disbelievers, as if to say: The message of the Prophet is meant to reform the people without any tinge of selfishness. As he does not force the people to accept his message, there is no reason why you should feel offended. If you accept the message, it will be for your own good, and if you reject it, you will be harming yourselves alone. For after conveying the message, he is relieved of his duty and responsibility; then the matter will be between you and Us.

Although this is a very simple and clear interpretation of (Verse 56) (and of similar other verses), yet some people erroneously conclude from it that the only duty and responsibility of the Prophet (peace be upon him) is to convey the message and nothing else. They forget that the Quran has stressed over and over again that the Prophet (peace be upon him) is not only a giver of good news to the believers but he is also their teacher, their lawgiver, judge and guide, a purifier of their morals and a model of life for them, and that every word which he utters is law which they have to obey and follow willingly in all walks of life and for all times to come.

قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٥٧﴾

(25-57) Say to them: "I ask of you no reward for my work. My only reward is that whoever so wills may follow the way leading to His Lord." (71a)

(71a) For explanation, see (E.N. 70 of Surah Al-Mominoon).

وَ تَوَكَّلۡ عَلَى الۡحَیِّ الَّذِیۡ لَا یَمُوۡتُ وَ سَبِّحۡ بِحَمۡدِہٖ ؕ وَ کَفٰی بِہٖ بِذُنُوۡبِ عِبَادِہِ الۡخَبِیۡرَا ۚ ۵۸

(25-58) (O Muhammad), put your trust in Him Who is Ever-Living, Who will never die, and glorify Him with His praise. He suffices as the Knower of the sins of His servants,

ۚ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ وَ مَا بَیۡنَہُمَا فِیۡ سِتَّۃِ اَیَّامٍ ثُمَّ اسۡتَوٰی
عَلَی الۡعَرۡشِ ۛ اَلرَّحۡمٰنُ فَسۡـَٔلۡ بِہٖ خَبِیۡرًا ﴿۵۹﴾

(25-59) He Who created the heavens and the earth and all that is in between them in six days, and then ascended the Throne; (72) the Merciful One. Ask concerning Him the one who knows.

(72) For explanation of Throne, see (E.Ns 41, 42 of Surah Al- Aaraf); (E.N. 4 of Surah Younus), and (E.N. 7 Surah of Houd). It is difficult to say what exactly is mean by six days. Here a day may mean a period of time or an ordinary day of this world. For explanation of the day, see (E.Ns 11 to 15 of Surah HaMim Sajdah).

وَ اِذَا قِیۡلَ لَہُمُ اسۡجُدُوۡا لِلرَّحۡمٰنِ قَالُوۡا وَ مَا الرَّحۡمٰنُ ٭ اَنَسۡجُدُ
لِمَا تَاۡمُرُنَا وَ زَادَہُمۡ نُفُوۡرًا ﴿۶۰﴾

(25-60) When they are told: "Prostrate yourselves before the Merciful One," they say: "What is the Merciful One? Shall we prostrate ourselves before whomsoever you command us to prostrate?" (73) This even further increases their aversion. (74)

(73) This they said due to their arrogance and stubbornness just as Pharaoh had said to Prophet Moses: What is the Lord of the universe? For the disbelievers of Makkah were not unaware of the Merciful (Rahman), nor was Pharaoh unaware of the Lord of the universe. The wording of the verse itself shows that their question about the Merciful was not the result of their ignorance of Him but was due to their rebelliousness. Otherwise Allah would not have punished them for this but would have informed them politely that He Himself is Merciful. Besides this, it is well known historically that the word Rahman (Merciful) for Allah had been in common usage in Arabia since the ancient times. Please see also (E.N. 5 of Surah As-Sajdah) and (E.N. 35 of Surah Saba).

(74) All scholars agree that here a prostration of recital (Sajdah Talawat) has been enjoined, which means that every reader and every hearer must prostrate himself on reciting or hearing the recital of this verse. According to traditions, the one

who hears this verse being recited should say: Zadan Allahu khuduan - aenama - zada liladaai nufura: May Allah increase us in humility - even as - the enemies are increased in their hatred.

تَبٰرَكَ الَّذِىْ جَعَلَ فِى السَّمَآءِ بُرُوْجًا وَّ جَعَلَ فِيْهَا سِرٰجًا وَّ قَمَرًا مُّنِيْرًا ﴿٦١﴾

(25-61) Most blessed is He Who set a constellation in the heavens, (75) and placed in it a great lamp (76) and a shining moon.

(75) See (E.Ns 8 to 12 of Surah Al-Hijr).

(76) That is, the sun, as mentioned clearly in (Surah Nooh, Ayat 16): And made the sun a lamp.

وَ هُوَ الَّذِىْ جَعَلَ الَّيْلَ وَ النَّهَارَ خِلْفَةً لِّمَنْ اَرَادَ اَنْ يَّذَّكَّرَ اَوْ اَرَادَ شُكُوْرًا ﴿٦٢﴾

(25-62) He it is Who has appointed night and day to succeed one another (as a Sign) for him who desires to take heed, or desires to be thankful. (77)

(77) The observation and deep consideration of the wonderful phenomenon of the alternation of the day and night is a proof of Tauhid and His Providence so that man may feel grateful to Him and prostrate himself before Him in all humility.

وَ عِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّ اِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا ﴿٦٣﴾

(25-63) The true servants of the Merciful One are those (78) who walk on the earth gently (79) and when the foolish ones address them, they simply say: "Peace to you"; (80)

(78) That is, though all human beings are by birth the servants of the Merciful before Whom you have been invited to prostrate yourselves, and which you disdain, his true servants are those who adopt the way of His obedience consciously and develop such desirable characteristics. Then the natural

consequences of the prostration are those found in the lives of the believers and the evil results of rejecting the invitation, those found in your lives. Here attention is being drawn to the two patterns of character and life. First of those who had accepted the message of the Prophet (peace be upon him) and were following it, and the second of those who persisted in the ways of ignorance. Here only the prominent characteristics of the true believers have been cited, and for contrast, the characteristics of the disbelievers have been left to every discerning eye and mind which could see them all around in the society and make its own decision.

(79) That is; they do not walk haughtily and arrogantly like the tyrants and mischief-makers, but their gait is of a gentle, right thinking and good natured person. Walking humbly does not mean walking like a weak or sick person, nor does it imply the gait of a hypocrite who walks ostentatiously to show humility or fear of God. According to traditions, the Prophet (peace be upon him) himself used to walk with firm, quick steps. One day Caliph Umar saw a young man walking slowly like a weak, sick person, and asked him: Are you ill? When the man replied in the negative, the Caliph raised his whip, rebuked him and told him to walk like a healthy man. This shows that the humble gait is the natural gait of a noble and gentle person and not a gait which shows weakness and undue humility.
In this connection, the first characteristic of the true servants of Allah to which attention has been drawn, is their gait. This is because the gait indicates the character of an individual. If a man walks in a humble and dignified way, as opposed to a haughty, vain and proud manner, it shows that he is a noble and gentle person. Thus the different gaits of different types of people show what sort of characters they possess. The verse means to imply that the true servants of the Merciful can be easily recognized by their gait among the people. Their attitude of Allah’s worship and obedience has changed them so thoroughly that it can be seen at first sight from their gate that they are noble, humble and good natured people, who cannot be expected to indulge in any mischief. For further explanation, see (E.N.43 of Surah Bani Israil) and (E.N 33 of Surah Luqman).

(80) “the ignorant people”: Rude and insolent people and not uneducated and illiterate ones. The true servants of the Merciful do not believe in vengeance, even though they may have to deal with the ignorant people who behave rudely and insolently towards them. If they happen to come across such people, they wish them peace and turn away. The same thing has been expressed in (Surah Al-Qasas, Ayat 55), thus: And when they hear something vain and absurd they turn away from it, saying, our deeds are for us and your deeds are for you, peace be to you, we have nothing to do with the ignorant. For details see (E.Ns 72 to 78 of Surah Al-Qasas).

وَ الَّذِ نَ يَبِ ۡ وُ نَ لِرَبِّ ۡ سُجَّدًا وَّ قِيَامًا ﴿۶۴﴾

(25-64) who spend the night prostrating themselves before their Lord and standing; (81)

(81) That is, they neither spend their nights in fun and merry making nor in gossips and telling tales, nor in doing wicked deeds, for these are the ways of the ignorant people. The true servants of Allah pass their nights in worshipping and remembering Him as much as they can. This characteristic of theirs has been brought out clearly at several places in the Quran, thus: Their backs forsake their beds and they invoke their Lord in fear and in hope. (Surah As-Sajdah, Ayat 16). These people (of Paradise) slept but little at night, and prayed for their forgiveness in the hours of the morning. (Surah Az-Zariyat, Ayats 17, 18). And: Can the end of the one, who is obedient to Allah, prostrates himself and stands before Him during the hours of the night, fears the Hereafter and places his hope in the mercy of his Lord, be like that of a mushrik. (Surah Az- Zumar, Ayat 9).

وَ الَّذِ يَقُ ۡ وُ نَ رَبَّنَا ا صۡ عَنَّا عَذَابَ جَهَنَّمَ ۖ اِنَّ عَذَابَهَا كَانَ غَرَامًا ۖ ﴿۶۵﴾

(25-65) who entreat: "Our Lord! Ward off from us the chastisement of Hell, for its chastisement is one that clings.

اِنَّا سَآءَ تۡ مُسۡتَقَرًّا وَّ مُقَامًا ۔۶۶

(25-66) Verily it is a wretched abode and restingplace."
(82)

(82) That is, their worship has not made them vain and proud to presume that they are the beloved ones of Allah and that the Fire of Hell will not touch them. On the other hand, in spite of all their worship and good deeds, they are so filled with the fear of the torment of Hell that they pray to their Lord to save them from it, for they do not depend upon their own work for success in the Hereafter but upon the mercy of Allah.

وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ﴿٦٧﴾

(25-67) (The true servants of the Merciful One are) those who are neither extravagant nor niggardly in their spending but keep the golden mean between the two; (83)

(83) The true servants of Allah adopt the golden mean between the two extremes in spending their money. They neither go beyond prudence and necessity in expenditure nor live in wretched circumstances in order to save and hoard money but are frugal. This was the characteristic of the followers of the Prophet (peace be upon him), which distinguished them from the well-to-do people of Arabia, who were either spend thrifts in regard to the gratification of their own lusts or niggardly in spending their money on good works.

According to Islam extravagance is: (1) To spend even the smallest amount of money in unlawful ways. (2) To go beyond one's own resources in expenditure even in lawful ways, or to spend money for one's own pleasure. (3) To spend money in righteous ways not for the sake of Allah but for mere show. On the other hand, one is miserly if one does not spend money for his own needs and requirements and those of his family in accordance with his resources and position, or if one does not spend money for good works. The way taught by Islam is the golden mean between the two extremes. The Prophet (peace be upon him) has said: It is a sign of wisdom to adopt the golden mean in one's living. (Ahmad, Tabarani).

وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ يَلْقَ اَثَامًا ﴿٦٨﴾

(25-68) who invoke no other deity along with Allah, nor take any life - which Allah has forbidden - save justly; who do not commit unlawful sexual intercourse (84) - and whoso does that shall meet its penalty;

(84) The true servants refrain from three great sins: shirk, murder and adultery. The Prophet (peace be upon him) himself warned of their gravity. According to Abdullah bin Masud, when someone asked him about the worst sins, he replied, (1) It is to set up someone as equal in rank with Allah, Who has created you. (2) To kill your own child for fear of its sustenance. (3) To commit adultery with the wife of your neighbor. (Bukhari, Muslim, Tirmizi, Nasai, Ahmad). Obviously this is not a complete list of the heinous sins. But these three instances have been cited because they were most prevalent in the Arab society of those days.

As regards to the inclusion of refraining from shirk among the excellences of the true servants, one may ask why it should be presented as virtue before the disbelievers who did not regard shirk as a vice. It is because the Arabs had doubts about the doctrine of shirk even though they appeared to be deeply involved in it. This is amply supported by their history. For instance, when Abraha invaded Makkah, the Quraish did not invoke their idols to save the Kabah from him, but they begged Allah to save it. Their contemporary poetry bears sufficient evidence that they regarded the destruction of the people of the elephant due to Allah’s power and supernatural interference and not due to any help of their idols. The Quraish and the polytheists of Arabia had also come to know that when Abraha reached Taif on his way to Makkah, the people of Taif had offered him their services to destroy the Kabah and had even provided him guides to take him safely to Makkah through the hills, for fear that he might also destroy the temple of Lat, their chief deity. This event so much offended the Arabs that for years after this they continued pelting the grave of the chief guide with stones for retaliation. Moreover, the Quraish and the other Arabs attributed their creed to Prophet Abraham (peace be upon him) and looked upon their religious and social customs and their Hajj rites as part of Abraham’s religion. They knew that Prophet Abraham (peace be upon him) was a worshiper of Allah and not of idols. They also had traditions to show as to when they had started idol worship, and which idol had been brought from where, when and by whom. The fact is that the common Arab did not have much of reverence for his idols. He would even speak insultingly of it and withheld his

offerings when it failed to fulfill his wishes and prayers. For instance, there is the story of an Arab who wanted to avenge the murder of his father. He went to the temple of his idol, Zul-Khalasah, and wanted to take an omen. The response came that he should abandon his intention. At this the Arab became furious and cried out: O Zul-Khalasah! Had you been in my place, and your father was murdered, you would not have said that the murderers should not be punished. Another Arab took his herd of camels to the shrine of his god, named Saad, for seeking its blessings. It was a tall idol which had been smeared with sacrificial blood. On seeing it, the camels became terrified and started running in all directions. The Arab was so filled with rage that he started pelting the idol with stones, shouting: May God destroy you. I had come to you to seek blessings for my camels, but you have deprived me of all of them. There were certain idols about whose origin filthy stories were current. For instance, the story about Asaf and Nailah whose images had been placed at Safa and Marwa, was that they were actually a man and a woman, who had committed adultery inside the Holy Kabah and had been turned into stone by God as a punishment. When the deities had such reputation, no worshiper could cherish any reverence for them in his heart. From this one can easily understand that the Arabs did recognize the value of true God worship deep in their hearts, but, on the one hand, it had been suppressed by ancient customs and ways of ignorance, and on the other, the priestly class among the Quraish had vested interests, who were busy creating prejudices against it among the people. They could not give up idol worship because such a step would have brought to an end to their supremacy in Arabia. That is why, refraining from shirk and worship of One Allah has been mentioned as a mark of superiority of the followers of the Prophet (peace be upon him) without any fear of contradiction by the disbelievers, for even they in their hearts knew that it was a weighty argument against them.

يُّضٰعَفۡ لَهُ الۡعَذَابُ يَوۡمَ الۡقِيٰمَةِ وَيَخۡلُدۡ فِيۡهٖ مُهَانًا ﴿۶۹﴾

(25-69) his torment shall be doubled for him on the Day of Resurrection, (85) and he will abide in it in ignominy -

This can have two meanings: (1) His punishment will never come to an end, but it will continue being inflicted relentlessly over and over again. (2) the person who in addition to the sins of disbelief, shirk and atheism, would have committed murders, adultery and other sins, will get separate punishment for rebellion and for each other sin. He will be accountable for each of his major and minor sins none of which will be pardoned. For instance, for each murder and for each act of adultery he will be given a separate punishment, and likewise, there will be a separate punishment for every sin committed by him.

إِلَّا مَن تَابَ وَ اٰمَنَ وَ عَمِلَ عَمَلًا صَالِحًا فَأُولٰٓئِكَ يُبَدِّلُ اللّٰهُ سَيِّاٰتِهِمْ حَسَنٰتٍ ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝٧٠

(25-70) unless he repents and believes and does righteous works. For such, Allah will change their evil deeds into good deeds. (86) Allah is Ever Forgiving, Most Compassionate.

(86) This is a good news for those people who repented and reformed themselves, for they will have the benefit of the general amnesty contained in (Verse 70). This was regarded as a great blessing by the true servants because very few of those who embraced Islam had been free from those vices during their ignorance, and were terrified by the threat contained in (Verses 63-69), but this amnesty not only redeemed them but filled them with hope.

Many instances of such people, who sincerely repented and reformed their lives, have been related in the traditions. For instance, Ibn Jarir and Tabarani have related an incident from Abu Hurairah, who savs: One day when 1 returned home after offering the lsha prayer in the Prophet’s (peace be upon him) Mosque, I saw a woman standing at my door. I saluted her and walked into my room, closed the door and busied myself in voluntary worship. After a while she knocked at the door. I opened the door and asked what she wanted. She said that she had come with a problem: She had committed zina, had become pregnant, given birth to a child and then killed it. She wanted to know if there was

any chance of her sin being forgiven. I replied in the negative. She went back griefstricken, exclaiming, Ah! this beautiful body was created for the fire! The next morning, after the prayer, when I related the night's incident before the Prophet (peace be upon him), he said: You gave a very wrong answer, Abu Hurairah: Haven't you read the Quranic verse which says: (Those) who do not invoke any deity other than Allah...except the one who may have repented (after those sins) and have believed and done righteous deeds? Hearing this from the Prophet (peace be upon him), I went out in search of the woman, and had her traced again at the Isha time. I gave her the good news and told her what the Prophet (peace be upon him) had said in reply to her question. She immediately fell prostrate on the ground and thanked Allah, Who had opened a way for her forgiveness. Then she offered repentance and set a slave-girl, along with her son, free. A similar incident about an old man has been related in the traditions. He came before the Prophet (peace be upon him) and said: O Messenger of Allah, all my life has passed in sin, there is no sin which I have not committed; so much so that if my sins were to be distributed over the people of the whole world, they would all be doomed. Is there any way out for my forgiveness? The Prophet (peace be upon him) asked him: Have you embraced Islam? He said: I bear witness that there is no god but Allah, and that Muhammad (peace be upon him) is the Messenger of Allah. The Prophet (peace be upon him) said: Go back, Allah is All-Forgiving and has the power to change your evil deeds into good deeds. He asked: Is it about all my crimes and errors? The Prophet (peace be upon him) replied: Yes, it is about all your crimes and errors. (Ibn Kathir).

وَ مَنۡ تَابَ وَ عَمِلَ صَالِحًا فَاِنَّهٗ يَتُوۡبُ اِلَى اللّٰهِ مَتَابًا ﴿۷۱﴾

(25-71) Whosoever repents (87) and does good, he returns to Allah in the manner that he should. (88)

(87) It has two meanings: (1) When he has repented sincerely, he will start a new life of belief and obedience to Allah and by His grace and help will start doing good deeds instead of evil deeds that he used to do in his life of unbelief, and his evil deeds will be

replaced by good deeds. (2) Not only will his evil deeds done in the past be written off, but it will also be recorded in his conduct register that he was the servant who gave up rebellion against his Lord and adopted the way of His obedience. Then, as he will feel more and more sorry for his past sins and offer repentance, more and more good deeds will be credited to him. For repenting of one's wrong doing and seeking forgiveness is in itself a good deed. Thus, good deeds will supersede all his evil deeds in his conduct register, and he will not only escape punishment in the Hereafter but, in addition, he will also be blessed with high favors by Allah.

(88) That is, ultimately everyone has to return to Allah for Allah alone is man's last and real refuge. He alone can reward him for his good deeds or punish him for his evil deeds. He alone is All-Merciful and All Compassionate, Who receives the penitent with forgiveness and Who does not rebuke him for his past errors provided that he has repented sincerely, and adopted the right attitude and reformed himself.

وَ الَّذِ ۡ نَ لَا یَشۡہَ ُ دُ ۡ نَ الزُّوۡ رَ ۙ وَ اِذَا مَرُّ ۡ ا بِاللَّ ۡ غۡوِ مَرُّ ۡ ا کِرَامًا ۷۲

(25-72) (The true servants of the Merciful One) are those who do not bear witness to any falsehood (89) and who, when they pass by frivolity, pass by it with dignity; (90)

(89) This also has two meanings: (1) They do not give evidence (in the court of law etc.) in regard to a false thing in order to prove it right, when in fact it is a falsehood, or at best a doubtful thing. (2) They have no intention to witness anything which is false, evil or wicked as spectators. In this sense, every sin and every indecency, every sham and counterfeit act is a falsehood. A true servant of Allah recognizes it as false and shuns it even if it is presented in the seemingly beautiful forms of art.

(90) The Arabic word laghv implies all that is vain, useless and meaningless and it also covers falsehood. The true servants pass by in a dignified manner if they ever come across what is vain, as if it were a heap of filth. They do not stay there to enjoy

the filth of moral impurity, obscenity or foul language, nor do they intentionally go anywhere to hear or see or take part in any sort of filth. For further details, see (E.N. 4 of Surah Al-Mominoon).

وَ الَّذِ ۡ نَ اِذَا ذُكِّرُوۡا بِاٰيٰتِ رَبِّہِمۡ لَمۡ يَخِرُّوۡا عَلَيۡہَا صُمًّا وَّ عُمۡيَانًا ۝٧٣

(25-73) who, when they are reminded of the revelations of their Lord, (91) do not fall at them deaf and blind;

(91) The true servants of Allah do not behave like the blind and the deaf towards the revelations of Allah, when they are recited to them for their admonition. They do not turn a deaf ear to their teachings and message and do not deliberately close their eyes to the signs that they are asked to observe, but are deeply moved by them. They follow and practice what they are enjoined and retrain from what is forbidden.

وَ الَّذِ ۡ نَ يَقُوۡلُوۡنَ رَبَّنَا ہَبۡ لَنَا مِنۡ اَزۡوَاجِنَا وَ ذُرِّيّٰتِنَا قُرَّۃَ اَعۡيُنٍ وَّ اجۡعَلۡنَا لِلۡمُتَّقِيۡنَ اِمَامًا ۝٧٤

(25-74) who are prone to pray: "Our Lord! Grant us that our spouses and our offspring be a joy to our eyes, (92) and do make us the leaders of the God-fearing." (93)

(92) The most distinctive characteristic of the true servants is their eagerness for prayer to Allah. In (Verse 65) their prayer for their own salvation and in (Verse 74)their prayer for their wives and children have been cited: Our Lord, make our wives and children true believers so that they should practice righteousness and become a source of comfort for us. Their prayer shows that the true servants of Allah are more concerned about the salvation of their beloved ones in the Hereafter than the enjoyment of the world.

It should be noted that this characteristic has been cited here to show that the true servants had sincerely believed in the message. That is why they were so concerned about the faith of their beloved ones. It should also be kept in mind that many of the near and dear ones of the believers had not as yet embraced

Islam. If a husband had embraced Islam, the wife was still an unbeliever, and if a youth had accepted Islam, his parents and brothers and sisters were still involved in disbelief, and vice versa. Therefore, the true servants wept and prayed for them, whenever the picture of their horrible state in Hell came before their eyes.

(93) That is, we should excel in piety, righteousness and good works; nay, we should become the leaders of the pious people so that we may lead them in the propagation of virtue and piety in the world. Incidentally, this characteristic of the true servants was in great contrast to that of the disbelievers, who strove in competition and rivalry with one another for superiority in worldly power and wealth. But it is a pity that some people in our time have misinterpreted this verse as containing sanction for seeking candidature for political leadership. According to them, the verse means: Our Lord, make us rulers over the pious people.

أُولٰٓئِكَ يُجۡزَوۡنَ ٱلۡغُرۡفَةَ بِمَا صَبَرُواْ وَيُلَقَّوۡنَ فِيهَا تَحِيَّةٗ وَسَلَٰمًا ٧٥

(25-75) They are the ones who will be rewarded for their patience: lofty palaces (94, 95) will be granted to them, and they will be received with greeting and salutation.

(94) The word sabr (fortitude) has been used here in its most comprehensive sense. The true servants courageously endured their persecution by the enemies of the truth; they remained firm and steadfast in their struggle to establish Allah's way in the land. They carried out their duties enjoined by Allah sincerely and tearlessly without any concern for the worldly losses and deprivation, and they withstood all temptations held out by Satan and all the lusts of the flesh.

(95) Ghurfah is a high mansion and the word is generally used for the upper chamber of a two storey house. But the reality is that the highest buildings made by man in this world, even the Taj Mahal of India and the skyscrapers of New York, are not true imitation of the excellent abodes in Paradise. They are so magnificent, grand and beautiful that human imagination cannot form any picture of their grandeur.

خٰلِدِيۡنَ فِيۡهَا ؕ حَسُنَتۡ مُسۡتَقَرًّا وَّ مُقَامًا ﴿۷۶﴾

(25-76) Therein they shall abide for ever: how good an abode, and how good a resting-place!

قُلۡ مَا يَعۡبَؤُا بِكُمۡ رَبِّىۡ لَوۡلَا دُعَآؤُكُمۡ ۚ فَقَدۡ كَذَّبۡتُمۡ فَسَوۡفَ يَكُوۡنُ لِزَامًا ﴿۷۷﴾

(25-77) Say to them (O Muhammad): "My Lord would not care for you were it not for your prayer [96]. But now that you have given the lie to (the Message of Allah), an inextricable punishment shall soon come upon you."

(96) This warning to the disbelievers has been given in order to contrast it with the great rewards that have been promised to the true servants of Allah, as if to say: If you do not invoke Allah for help and protection, and do not worship Him, you will have no value and importance in His sight, and He will not care at all for you because He does not stand in need of any help from you. It is indeed for your own sake that He has given you the opportunity to invoke Him so that He may turn in mercy towards you; otherwise there is no difference between you and the rest of creation.